

The Hacks

Early History of Duchess County

Presented by the
DUCHESS CHAPTER OF THE
DAUGHTERS OF THE UTAH PIONEERS

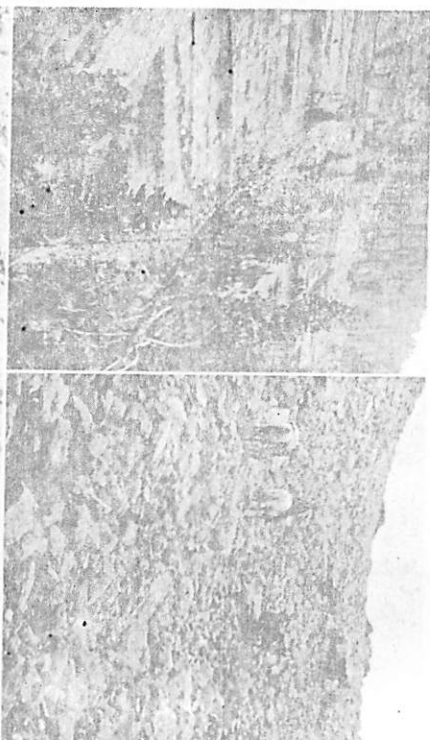
Madeline W. Brundage "1948"

Compiled by
MILDRED MILES DILLMAN

*Full out for
Duchess
Leon
Kistony*



Utah Mountains, passing Fox Lake and down along Smith's Fork of the Green River to the Fort Bridger Country. Over the divide into Wyoming from the Uintah Canyon a trail



Shale Dugway (Uintah Canyon) Roberts Pass (High Uintas)
Early Ox Team
Freighters on Price-Mylon Road

passes by a series of beautiful lakes. Fox Lake is the largest and is now one of the reservoirs for the Dry Gulch. It was named by Rav G. Labrum, who was one of the first men to go over the trail before the opening of the reservation. Just as he passed, a fox ran out from the brush along the shore, and he spoke of it as Fox Lake.

Another trail into the High Uintas leads from Uintah Canyon to Chain Lakes and over Robert Pass into Atwood Basin, making a loop through Painter Basin and down Uintah Canyon past Fox Lake over the Divide into Wyoming. Chain Lakes are named because there are several lakes that form a chain. In the early 1920's, Win. Woolle, employed by the Dry Gulch Irrigation Co., started a series of dams to impound the waters. Lake Atwood was also started at this time and as yet hasn't been finished completely. Louie Galloway spent some time supervising their construction. Robert's Pass was named in honor of George Roberts, who used this section as a sheep range and helped to make the trail. The trail down the Roberts Pass is very rugged. It is made through a slide of large boulders. The trail has been hammered through the rocks. Once a horse slipped, and it was impossible to get him back. His bones are still bleaching where he fell. One forgets the hazardous risk because the scenery is absorbing. Nowhere in the world can more beautiful views be found than looking from the Roberts Pass in the High Uintas.

There are no records available as to the very first roads. Robidoux mentions a wagon in his accounts, but whether he brought one into the Uintah Basin isn't definitely proved. The first establishing of a road from the Eastern part of the Basin is given in the E. D. Berthoud's journal of his trip from Denver to Utah Lake, by J. D. Doty:

"In the month of July, 1861, the Central Overland Mail Company fitted out an expedition under the command of Mr. Berthoud, known as one of the best engineers in the Pike's Peak gold region, with the old mountaineer, Major Bridger, as guide, for the purpose of exploring a new route for a road from Denver City to Salt Lake City. This route lay westward by the sources of the Blue and Yampah river, and through the Colorado and Uintah valleys."

They made a raft and ferried their provisions across. They drowned two mules here. This is the first record of a ferry on Green River. If the other traders and trappers of the 1830's had one, the account hasn't been discovered to the present date.

From the Journal of George W. Bean, pioneer of 1847, copied for Mrs. Dillman by Flora Bean Horne.

The road followed the Duchesne River until it reached a point just south of the Fort. Here the road crossed the river and continued north to Fort Duchesne.

One of the early roads came via Colton, through Whitmore Park up Willow Creek, over the Divide and down into Indian Canyon following Indian Canyon to Duchesne. This road was used as a stage line in the very early history of the Basin. There were several stops for the stage along the way. In winter it was very difficult to cross over the divide because of heavy snows, and a few times men carried the mail on their backs from one station in Willow Creek over the divide to the Station in Indian Canyon.

A road came from Castle Gate up Spring Canyon and joined the Colton road in Whitmore Park. This was built by prison labor during the administration of Governor Bamberger. A prisoner built a monument honoring Governor Bamberger at this time and placed it in Whitmore Park at a point where the two roads meet into Duchesne County.

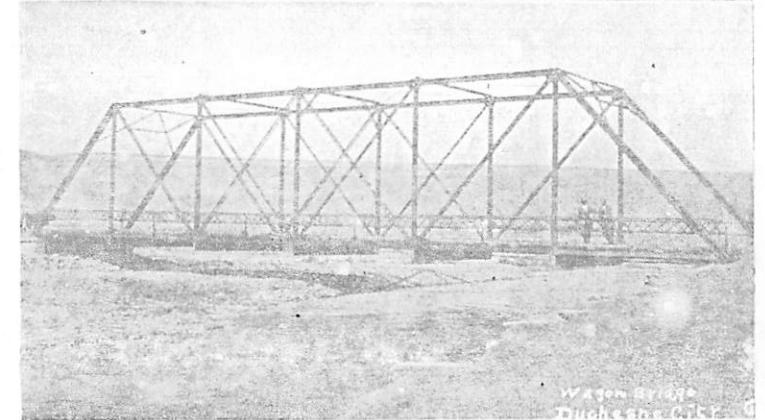
Before 1909 A. M. Murdock established a stage line from Colton to Duchesne which was in operation for many years. He also organized the Duchesne Stage and Transportation Company about 1918. In the early history of the Basin many privately owned stage lines were operated.

The story of the road coming from the East belongs to Uintah County history, but the swinging bridge over White river, the toll bridge and ferry at Ouray, the Corduroy road over the Carter Dugway and Taylor Mountain belong to the unique history of Uintah Basin.

ROADS

The Gilson Asphaltum Company is supposed to have organized the Uintah Railroad Company. They constructed a narrow gauge railroad from Mack Colorado, on the D. & R. G. Railroad to Dragon, Utah, a distance of about 65 miles. This is one of the most unique roads of the United States for it ascends the Book Cliffs at a maximum grade of seven and one half percent and a maximum curvature of 67%. The road ascends to an elevation of 8700 feet at Baxter Pass. From the end of the railroad at Dragon a road was built to Vernal and Fort Duchesne.

Permission was granted this company on June 1, June 5, and July 11, 1905 to survey and locate a line of railroad to construct a toll road and to operate a ferry in the Uintah Reservation in Utah. The authority was granted in deference to the wishes of the War Department since the immediate construction of the toll road, and operation of the ferry would greatly facilitate the handling of supplies for that department. The company's employees were permitted to enter the reservation under restrictions intended to safe-



Top, left—Fort Duchesne, built in 1882 under the supervision of S. P. Dillman. He paid 50c a day for labor; \$1.50 for man and team. The bridge was still standing in 1939.

Top, right—Old swinging bridge over White River

Early Bridge at Duchesne

Myton Bridge in 1910

Basket Makers being a long narrow headed type and the Pueblos being rather broad and short in stature.

QUOTING FROM THE BOOK "UTAH", (Page 32)

"The Storage cists were enlarged and improved until they took the form of semi-subterranean dwelling places. These pit houses and slab houses, as they are called, were constructed in excavations from one to five feet in depth. Sometimes four posts were set up at some distance inside the pit and their tops connected with horizontal beams. Slanting walls of poles and adobe construction connected the beams with the periphery of the pit. The flat roof of the same construction was provided with a smoke hole which, having perhaps also a side entrance, must have looked somewhat like a small mound of earth. In other types of houses the roof was a simple cone of pole and adobe construction with the base extending to the edge of the pit. The other important development in this period designated as Basket Makers III, or as modified Basketmaker, was the Ceramic Arts. These were the invention of fired pottery sometimes painted with crude black designs on a gray background."

These are the people who lived here in great numbers. Their villages can be traced over many acres. In Arcadia one can walk for ten miles and still find the ruins of these old Pit houses. They are scattered all over the Basin. Some archaeologists have called them Pueblos.

There still may be a possibility that these people might have been related in some way to the Fremont people who are found in Nine Mile. There has been no extensive research upon this subject, but their culture was somewhat similar. Clay figurines have been found in these Pit dwellings, in addition to game rocks, pottery disks, pipes, and other artifacts known to both cultures. They are thought by the best archaeologists to have lived here about the same time.

The next groups of people who intruded the Basin were short, broad headed groups of people. They developed the bow and arrow and used a groove in their axes. Many fine axes of this type have been picked up in the Basin. There are some of the highly decorated pots and the black and white shards picked up in different complexes, but the most of it is just plain gray. They left their record upon the rocks in many places. However, there was a group of people who did develop agriculture to quite an extent. Whether or not it was Basket Makers III, Pueblos, or the Fremont Peoples, has not been definitely proved. In fact, there has been little extensive study in the Basin, and the ideas of Archaeologists are changing rapidly as new discoveries are brought to light by added research.

Just how many and what cultures came can only be drawn by the studies made in others parts of the country. There is one fact

comparatively certain that at one time a great civilization inhabited the Basin. They lived in Pit houses; they were not nomadic in their habits and engaged in agriculture. They made canals and reservoirs, planted corn, beans, and squash. They used huge metates and small ones possibly for seed. They lived in villages. They made pottery of the crude gray kind and chipped rocks for various uses.

It does not take a scientific person to establish these facts. Many a farmer has overturned these Metates and have taken them home to use as dishes for chickens, dogs, or cats. Many a beautiful specimen has been destroyed by water left in them in the winter to freeze and crack. Thousands of arrow points and broken pieces of pottery have been gathered in great numbers.



Pictographs of Duchesne County



Top, left—Ben Wero; Top, right—Tecumseh or Nauhaunan, son of old Chief Tabby. Center, left—James Wanano who knitted over one hundred sweaters for the Red Cross during the World War No. 2; Center, right—Mrs. Albert Harris and Mary Shavenaugh with sagebrush clothing worn by the early Ute people. Bottom, left—Lorena, Denver, a prominent Indian woman; Bottom, right—A corner in Mildred Dillman's museum.—Courtesy of the Deseret News.

word "God" was too sacred to be uttered by mere words, as "the Worship of the Great Mystery" was silent, solitary, free from all self seeking. It was silent because all speech is of necessity feeble and imperfect; therefore, the souls of the Indian ascended to their God in wordless adoration. "The Soul of the Indian."

They do not worship the sun any more than the Christian worships the cross. It is an emblem to them, just a continuation of their love for their own parent. The Earth represented the mother, and all creation came from her with a union of Father Sun. Their religion was deep. Their family altar was sacred, and honor cherished. It was not until the advent of the whiteman's practices that they grew corrupted.

Perhaps their culture can be told by part of a pageant written and produced by Mildred Dillman at the Uintah Basin Industrial Convention in 1937.

Harken, Spirit of Uinta,
Tis a people calling clearly,
Weary footed, traveling nearer,
Ever seeking hunting grounds,
Ever roaming o'er the prairie,
Climbing plateaus lined with cedars,
Gathering herbs in the high mountains;
Heard they far, your invitation,
Came they drifting o'er the mountains,
Over Kaib high and rocky,
From the land of Tabby Moushy,
From the land of rising sunshine,
From the West they came from Provo,
From the land of Tabby Yakway,
Hunters fleet with bows and arrows,
Roamed thy basin seeking foods,
Peaceful tribes were Ute Shoshones
Only asking for a living,
Thus to keep from famine loved ones,
Thus to make from skins their clothing.

See them hiding in a dug out,
On the trail of the fleet red deer,
On the path of Teah, Kone-unts;
Waited for him passing downward,
Shot the deer from hiding places,
While he sought for pah the water,
Hunted mountain sheep in like ways,
Sought the Na-gadz on the ledges,
Drove in herds the Indian Quintsin,
Many thousand buffalo shot they.

Gave a dance while hunting buffalo,
Put on horns to go among them,
Made a chief to honor buffalo,
Shot him with their bows and arrows,
Skinned his tough hide with a stone
knife,
Dried the meat for the long winters,

Smoked it well o'er smoldering fires,
Used him horns for cups to drink from,
Many legends lives among us
of the hunts and tales of wonder;

How Quintsin was killed by blizzards
In a Basin to the Northland;
How Shinob, the great chief Spirit
Angry took away the buffalo,
Left the Indian here without him;
For he killed Quintsin for white man,
Many thousand skins were traded,
Much good meat was left untasted,
Thus was Shinob made to punish
Peoples for their wontan wasting.

Hunted they the rabbit Tab-boots,
Drove him into thick sage brushes,
Shot him with a bow and arrow,
Killed him with a heavy brush club;
Had a chief that rose each morning,
While the Indians hunted rabbits,
Talked to hunters of the Pershi,
Pleaded with the great chief Spirit
For success each day in hunting.

Skinned the rabbit for their warm robes,
Made a blanket soft and furry,
Twisted they each string long cut,
From the ears in round thin strips,
Sewed together they with buckskin,
Thus to make a warm soft blanket,
Thus to fashion them the Mayrup,
Ground his bones to make a soup from,
Used the meat baked in the ashes,
Carried they the feet for good luck,
Could it be from ancient Indian
That the superstitious negro
Made the rabbit foot for luck charm?

Made they long sharp knives of flint
stone

Made Weitch with line chipped edges;
Thus to save the skins from red deer,
Thus to take the hair from buffalo.

From the prairie, seeds they gathered,
Using them for thickening gravies,
Gathering them to make a cereal,
Small black seed from common grasses.
Used they sunflowers much in winter,
Ground and stored in earth for winter,
Boiled and dried the seeds of sunflowers,
Gathered many mountain berries,
Dried with pits and made a small cake;
Thus their foods, they store for winter,
Used they many plants for healing,
Mother nature gave them wisdom,
From wild flags to make a poultice,
From the flowers on the ditch bank,
Of the sweet green fragrant mild mist;
From the sage and rabbit bushes,
From the mountain tiny green leaves,
Made they tea to cure their sickness,
Dug the roots of many wild plants,
Found that they were all quite useful,
Used the yucca dried for fine soap,
Found a root that made a good dye,
Dug from mountains wild potatoes,
From the Baldy's dug potatoes,
Stored them here in pits for winter;
Gathered sego roots and ate them,
Gathered pinenuts too, from Pinvon
Called the useful pinenut—Tewb.

From the Spanish got they horses;
Thus they learned to make a saddle,
Used a wood for making saddles
Made the front and back the same
height.

Covered them with strongest buckskin,
Sewed with sinew tough and sturdy,
Decorated them with long fringe,
Made the stirrup wide of strong wood,
Holding firm, the small squaw's wide
foot.

Made the horn of joined antlers,
From the deer that roamed Uinta,
Drilled the holes into the deer horns,
Sewed them on with toughest sinews,
Padded well the tree with raw hide,
Made from thickest hide of buffalo,
Made a rope by braiding tough bark,
Of the bush that grew by rivers.

Wove these Ute many baskets,
Of the limbs of many willows,
Gathered them and tied in bundles,

Put them in the swamp to soften,
Much as later Europeans
Retted flax in running water,
Used the tow-cr-ish, squaw bush,
Gathered too, Kan-ab the willow,
Split the wood of softened willows,
With turnip, their strong white teeth,
Wove the baskets with a bone awl,
Many shapes for varied uses,
Many sizes wove these Ute squaws,
Waterbottles lined, with pitchgum;
Made a woven lid for bottles,
Made they, baskets for their pottery,
gathered they, their seed in baskets,
Corn, Koon-mee and many berries,
Stored in baskets in the tall trees,
From the damp for the cold winters,
Used they baskets small for playing,

Many games with other Indians,
Used a basket resonator
For the morache to be played on,
Baskets shallow served to winnow
Many seeds and grains for storage,
Oftimes colored red and purple,
Fine designs were interwoven,
In the baskets by these Indians,
Still we find among the old squaws
Basket weaving is continued;
May they guard well in there keeping
This old art of basket making.

For their babies to be near them,
Always for the papoose safety
Made they cradles to be carried,
On their back, koo-nutz the cradle,
Shaped them as the pear in Autumn,
As the leaf of prickly pears,
Covered them with softened buckskin
Tanned with brains of deer, this buck-
skin.

Made a covering of small willows
Bent and arched to shade the papoose,
Often white man came among them,
Beaded they with rare designs
Sewed the beads with toughest sinew,
Thus to decorate their cradles,
Made a sacklike buckskin covering,
Thus to strap the papoose safely
To this well made baby, koo-nutz.
As the papoose grew in action
On a shawl, it is still carried
Strapped on back of attentive mother,
Guarded she from harm her loved one.

In the days of earliest culture
Skins were rare and often lacking,
As the deer was hard to capture



Top, left—Black Hawk (nephew of old Chief Blackhawk; Top, center—Sapereech, who came from Colorado in 1880; Top, right—Tareep, who made sagebrush clothing. Center, left—Billy Chapoose, leader of Ute dances; Center—Lapeta, niece of Chief Ouray; Center, right—Mrs. Wapsock with her elk tooth dress decorations. Bottom, left—Henry Harris, making fire; Bottom, right—Coroapiritiz, niece of Chipeta.

And the elk was high in mountains;
Thus the thrifty Indian women
Made their cloths of Wap, the cedar,
Made their cloths of Sawab, the sage
bark.

Made their sunbles soft of sage bark
Woven loose for meager comfort;
Later made their clothes of elk skin.

For their dances, feasts, and weddings,
Used they skin with hair upon it,
Thus to line the moccasins

So their feet would not be bruised
And the roll of snow be conquered,
Beaded collars on their dresses

First with shells from the far ocean,
Often with the teeth of tall elk,

Made a cape like shoulder covering,
When the Spanish came to southlands
Shaws were traded for the fine furs;
Thus the customs of the squaw shawl
Took the place of beaded buckskin.

When the white men came among them,
Manufactured cloth was chosen
Thus to make the sack-like dresses
That are worn now by the women.

Decorated were these Old Utes
With tin porcupine quilled vests,
With a vest of polished bones,

Gay in head dress made of leathers,
From the eagle made they headgear,
With their head dress made from badger,
From the hair of the grey badger,

Such they painted up their bodies
With the paint from old Uinta,

With the earth they made their colors,
Like the sunset made their bodies

So that Shinob please would see them,
So that enemies would fear them,
Chipped they from the hard flint

Arrows fine to kill their game fleet,
Many size and shape and color

Made old Utes their fleet arrows.

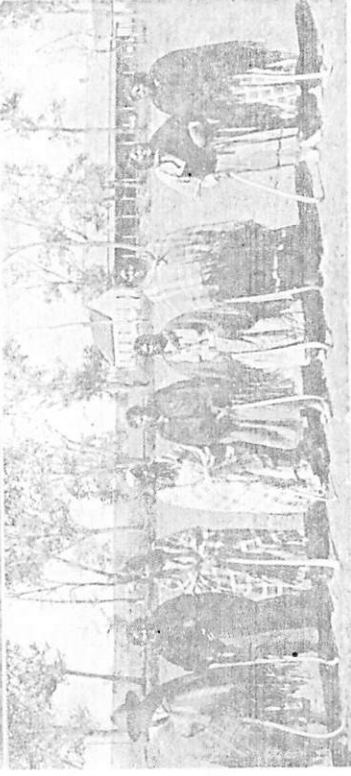
Many games were played by Indians
And were copied by the white men;
Such as football played by kicking
Balls of buckskin with a bladder

Over goals of arched young willows,
Naked played these ancient warriors
This game now a national favorite,
Too-rock i nup was played for pasture

On a painted piece of buckskin;
Wis-sock played in basket plates;

These and many others played they,
To relate would take an evening,

Played a game with bone of guessing.



Top and Center—Indian Dances, Bottom—Squaw Shoney Game.

Sang they while they played this bone
game.

Many dances had these old Utes,
Danced they to give vent to feelings,
Chanted songs to every dancing,
In the Spring they danced the bear
dance.

For the mating danced the bear dance
As did those that came before them,
Danced they telling of brave warriors

Of the treatment of the sick,
Told of scalps and scouts returning
By their dances in Uinta.

Often squaws enjoyed dancing;
When alone they often danced

Many songs were learned from dreaming,
Of the Bears they learned their songs,
Thus the song of Niesina,

Thus the song of Yellow Hair,
Thus the Duet of the Red Wagon,
All were taught by dreams to Indians.

Many legends told these Indians
Of the frogs and wolves and coyotes,
Of the stars and things of nature,

Thus a banded down to children
Still the legends of the old Uter

Old Uinta in your keeping
Still these Utes are happy dwelling,
Still your promise lingers with them

That no king has e'er ruled over them

Many forts have been erected
In Uinta for protection
Not necessary to the white men

As the Indians in Uinta
Have been ever peaceful people,
Thus to white man's history

Leave we thus the Old Forts story.

Schools were early made for children
Dwelling on this reservation,
At the Whitecliffs, a Miss Avers

Taught the school in 1875,
At Randlett, a school in 1895,
Taught by Mrs. Kittie Owens,

Many years she taught these children;
Loved was she by all these children,
Very early came the missions,

To the Indian taught religion,
Of the white man's faith and teachings
Many departments were too added

For advancement of the Indian
To improve their ways of living;
Forestry, administration,

of drug given to her by a white man. She has been called "The Queen of the Utes."

Henry Harris was among the Ute Indians of Uintah Basin, whose keen mind and fair attitude keeps alive the old virtues that have been attributed to the Indians of the past. He served as Interpreter for the government and as Property Clerk at old Fort Duchesne for years. It was Henry Harris who with Ray E. Dillman ferried out several treaties and grazing injustices that gave the annuity money that has benefited the Indians so much in the past few years.

Captain and Mrs. Bonin have been nationally honored. For a long period of time they served their people.

Red Cap, Yellowstone, Wanroads, Unca Sam, Colorow, Duncan, Andrew Frank, Chapoose, LaRose, Cesspooch, Pawwinnee, Reed, Santio, Wash, Shavenaugh, Natches, Harris, Denvers, Wapsock, are a few of the most prominent families of the Utes.

EARLY EXPLORERS, TRADERS, AND TRAPPERS AND TRADING POSTS

THE OLD SPANISH TRAIL played a very important part in the opening of history of the Ute Indian. In the South West many Franciscan Priests were building missions, trying to Christianize Indians and establishing trails Westward, mainly from Santa Fe to Monterey, in California. Among the most important to us was the expedition of Father Garces and Juan Diaz, who with an Indian guide named Bebastion accompanied Captain Juan Bautisak Anza from New Mexico to Santa Fe. He corresponded with Father Escalante, and compared notes on the country and the Indians. He states that there were Indians on the north of the Colorado river—the Yutas. This was in 1775.

Don Juan Maria de Rivera in 1761 in one of his expeditions with Father Garces, carved his initials on a cottonwood tree at the junction of the Grand and Colorado.

FRAY ALONZO DE POSADO

The Spaniards now had control of New Mexico, and time could be given to the exploration of the country farther North or the land of our Yutas. Under the administration of Governor Velez Cachupin an exploring party was sent out in 1763, to examine the country north of New Mexico which is now the State of Colorado. This expedition was accompanied by Father Alonso Posado, who had for fourteen years held a position of ecclesiastical importance in New Mexico.

Father Posado afterwards wrote the "Informe," a history of this expedition, and it is to this "Informe," Escalante refers to in the Diarie of his journey from Santa Fe to Utah Lake. Posado named Green River after Father San Beunventure, and Escalante also continued to call it by the same name in his diary. Both encountered Yutas and wrote about them in their journals.

EXPLORERS

The Escalante Expedition

To Eastern Utah belongs the story of the entrance into the state of the first white people who left any written records.

It is still a disputed question whether Fray Alonso de la Posada came into Utah or only into Colorado. Father Escalante makes reference to the fact that he studied very carefully the travel notes of Fray Alonzo, who had come into Northern Colorado as early as

says in his report, separates the Ute Nation from the Comanche, if we may judge by the description he gives of it, and the distance he says it is from Santa Fe."—Dean Harris—Catholic Church in Utah."

Father Silvestre Velez de Escalante was a Franciscan Friar of great ability. He had a keen mind and a dynamical personality. He was a Spaniard by birth and came from Spain to New Mexico in 1768. During his travels he became obsessed with the idea that a northern route from Santa Fe to the missions in Monterey would be much safer than any other because he thought the Yutas were a less warlike people and the forbidding chasms of the Colorado River could be avoided.

Posada records were destroyed by a revolt of the Indians so that to Father Escalante and his party go the credit of being the first white men to enter Utah and cross its lands and keep a record. Herbert S. Auerbach established the fact, however, that Fray Francisco Atanaska Dominguez was in charge of the expedition, and that Father Escalante was the scribe. It is recorded, though, that Escalante initiated the project and finally persuaded the civil and church authorities to send the party for the purpose of finding a safer and easier route between the missions. Another noted member of the expedition was Don Bernardo de Miera y Pacheco, a famous surveyor and cartographer.

The party entered Utah, September 13, 1776, about seven miles north of Jensen and crossed the Green River, the 16th of September. They followed the west bank of the river for a short distance, then crossed the tributary streams which they called Rio de San Simon, and Rio Ladeo. On the west bank of the latter river they camped at a place east of the present town of Kandelit. The camp was named Magas de S. Franco.

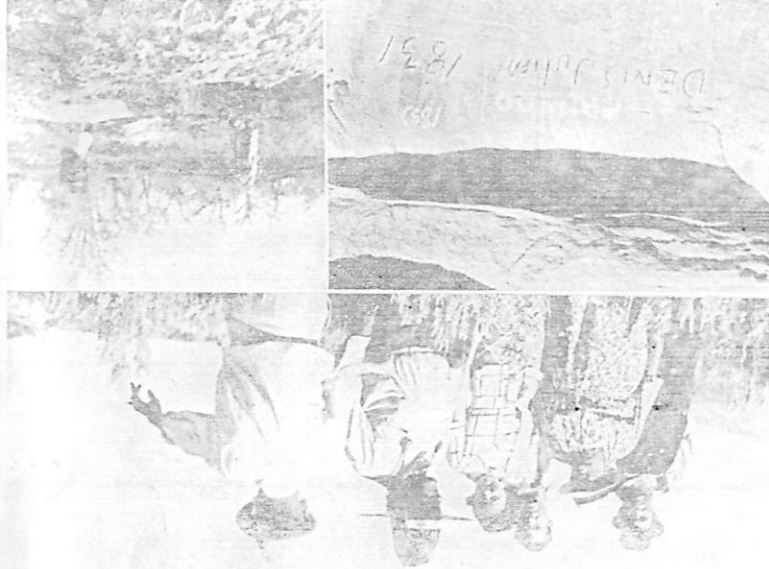
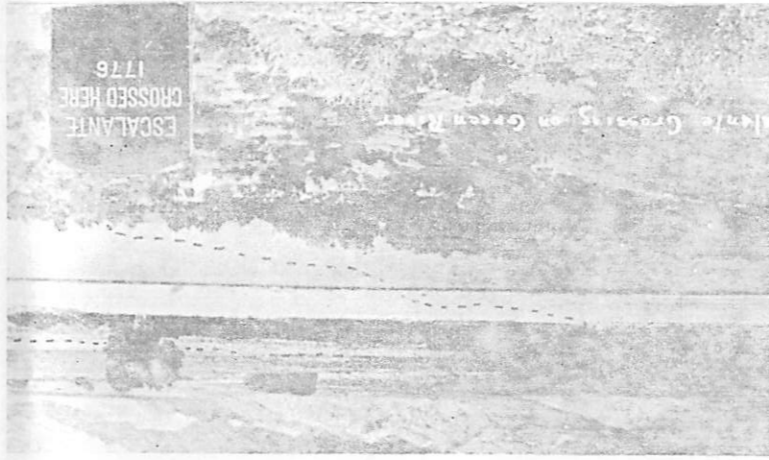
From there they journeyed west and camped near the Duchesne River, which they called Rio San Damcan. About where Alton now is situated was their next stop—"A land white and barren, with thinly scattered sagebrush, greasewood, and salt grass." The party then continued west along the Duchesne River, crossing a small stream and camping at the junction of the Duchesne and Strawberry Rivers near the site of Duchesne. Escalante called this place Camp Saint Catrino.

On September 19, they followed the Strawberry River and camped on the banks of it where a small stream flowing south from Fruiland, a present "village of ranchers," joins it. They gave this place the name of S. Eustaquio. Escalante described the country as "rolling, barren hills strewn with big boulders of pink sandstone. Against this pinkish background grew the dwarfed and twisted junipers." They also passed "grey hills and thin grassy plains."

Continuing up Strawberry river they finally came to its head-

1763. He mentions the Green River, and Father Escalante writes the following in his journal:

"This river of San Buenaventura is the largest that we have crossed, and is the same one that Fray Alonzo de Posada



Top—Escalante Crossing on Green River. Center—Reed Fort, 1826-1832. Pangs Harris, Mary Harris, Howard and Allen Harrison, Charles Reed. Bottom, left—Dennis Julien (a member of the Reed party). Bottom right—Kit Carson Fort on Green River. (Elise Pawwinnee and Mary Harris).

waters and rested at Camp Saint Lucia. Before crossing the divide into Diamond Creek, the party camped twice. The divide was named S. Lino. Their entrance was made on the 13th of September, 1776, and they left the Basin on September the 24th or 25th, 1776.

TRADERS AND TRAPPERS

During the age of Traders and Trappers in the history of our West, many of them wandered into the Uintah Basin, but we have no record of them except the stories told by the Indians. Several traders and trappers were here as early as 1820 and named the Green River, Rio Colorado of the West. Others called it Spanish River, Seekedee, Skunden, and Prairie Hen, but Wm. Ashley, who came in 1824, renamed it Green River in honor of his friend who lived in St. Louis.

According to the journal of General William Ashley, a company of well known traders and trappers enlisted by him, among whom were Thomas Fitz Patrick, Robert Campbell, and James P. Beckwourth, left St. Louis in the fall of 1824, and came west. They embarked upon a perilous voyage down Green River in rawhide boats. After reaching Henry's Fork, just below the Utah-Wyoming boundary line in April, 1825, they established a sort of rendezvous for traders and trappers. Cashing most of their supplies, they then continued their adventure! Many times they escaped death, braving the rocks, rapids, and whirlpools of that treacherous river. On the rocks near Ashley Falls is inscribed, "Ashley—1825."

The men finally reached "Tewinty" (Uintah river) where kind Indians gave them food. The party went on down the river as far as Green River City. Apparently they had had enough thrills on Green River, for they came back to the Uintah River via land. From here the party followed the stream up to the junction of the Uintah and Duchesne Rivers and then crossed the Uintah Mountains just above where Stockmore now is located. Then they descended into Heber Valley.

FIRST TRADING POST

Indians Say Reed Enterprise Preceded
Fort Robidoux Near White Rocks Village

By MILT JACOBS

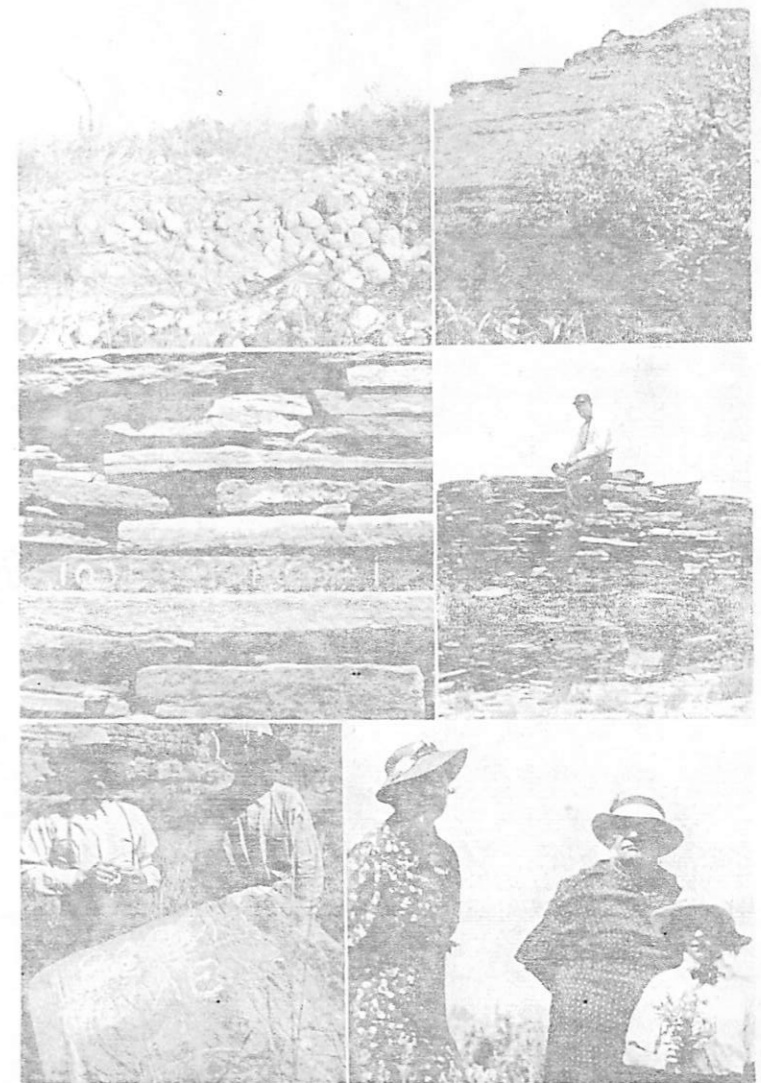
The old Indian, aged and sick, pushed himself up to a sitting position on his bunk and repeated himself.

"How can you find something that has never been lost?"

He was logical.

Our interpreter kept the interview moving.

We had asked old Nauhnan (son of Chief Tabby), who said he is 106, about the location of Fort Robidoux, the fort which con-



Top, left—Robidoux at Whiterocks; Top, right—Old Fort in Nine Mile; Center, left—Spanish writing in the Old Fort; Center, right—Close view; Bottom, left—1839, on a rock in Nine Mile, possibly one of Robidoux party. Bottom, right—M. Dillman, Mrs. Mary Harris and Dorothy on Robidoux's Fort, 1934.

temporary historians of the state have set up as the first year-round trading post ever to be established in Utah.

He had replied to a question of ours regarding the "discovery" of the location of the old fort in October of 1934 by an eastern Ph. D.—fellow of the American Association for the Advancement of Science and the "rediscovery" of the fort site in 1936 by a Utah historian who reported his "findings" in a Utah State Historical Society publication.

Indians Knew of Fort

We sat on a bare wooden bench in the one-room log cabin in which Nauhnan keeps alive on a \$10-a-month government pension and the goodness of a few whites.

His cabin is but a few miles from the site of old Fort Robidoux, near White Rocks, Uintah Basin.

"Then, you Indians knew where the fort was all the time," I said.

He nodded.

"We knew about an earlier trading post. There was a white man the Indians called 'Sambo' and the other one called 'Julie'."

That was what I had been waiting to hear.

Source Ignored

A trading post before Fort Robidoux! And who should know better than the Indians themselves? Historians have ignored the Indians, or at least after they have taken the information they need from them have failed to give them credit for their "findings."

We'll skip the rest of the interview with Nauhnan and get down to cases.

From all information available, there was a year-round trading post before Fort Robidoux, and oddly enough it was located just 20 yards from the site of Robidoux.

Credit for establishing the trading post, which should be called the Reed Trading Post, first of all should go to the Indians, who have known about it all the time, and secondly to Mrs. Ray E. Dillman of Roosevelt, a woman whom all the Indians of the Basin have learned to love and trust.

Mrs. Dillman Shown Site

As early as 1925, and a picture on this page proves this point, the Indians showed Mrs. Dillman the site of the Reed Trading Post. And most important among those who went over the ground of the old Reed site with Mrs. Dillman was Mrs. Mary Reed Harris, now 88, whose father, Jim Reed, then 13 years of age, was one of four white men who established the trading post.

Mrs. Harris, whose mother was an Indian (half Shoshone and half Ute), is a delight in interview.

Her father used to tell the story of the Reed Trading Post as they rode by the old fire places which stood in ruins for years along side the old road which ran through the present White Rocks area linking Roosevelt country with points north and east.

The story ran as follows:

In the year 1828, four white men—Toopcechee Reed, young Jim Reed, a nephew of the older Reed; Denis Julien and Augustus Archambeaux, French traders from Kentucky—entered the Uintah country and set up a trading post near a spring of water just south and east of the present settlement of White Rocks. They brought in the first butcher knives, coffee beans, and other articles ever traded to the Indians for furs. The Indians called Julien, "Julie," and Archambeaux, "Sambo."

The post flourished.

Reeds Were Preceded

The Reed post personnel were not the first white men to travel through the Basin, though possibly they established the first year-round settlement in the area and the state. Father Escalante traversed the route in 1776. William Ashley, a fur trader, came through there in 1824, and it is believed Antoine Robidoux, who established Fort Robidoux, was through the area as early as 1824. Historians have set the date for Fort Robidoux as 1832.

During the interview with Mrs. Harris we drove to the site where the old spring, now dry, was located. The Reed Trading Post, say the Indians, was located on the west side of the spring, Fort Robidoux on the east. The old road runs near the location of the spring separating the two historic sites.

When Robidoux, according to Indian reports, decided to build his fort, the Reed post was already established. Mrs. Harris said her father told her that he and the other men sold out to Robidoux.

Julien Remained

The elder Mr. Reed returned to Kentucky, where a number of years later he died. Young Jim Reed, Mrs. Harris' father, went on to California. Archambeaux joined the Fremont party, and Julien stayed on at Fort Robidoux until 1836.

Fort Robidoux, a center for fur traders, had a life of 12 years. It became a den of iniquity and in 1844 was burned to the ground by revengeful Indians. Every white man at the post was massacred. Antoine Robidoux, the founder, and a guide were away from the fort at the time and escaped. Travelers have recorded how Indian women were bought and sold by the whites of Fort Robidoux, how

young Indian children were tied to trees and used as targets, how the whites gambled and drank.

Years later, young Jim Reed drifted from California back into Wyoming and married the half-Shoshone, half-Ute Indian girl, and in 1878 brought her into the Uintah Basin, back into the country he had pioneered as a white boy at the Reed post. Mr. Reed lived to be 117.

Mother Was Mormon

Mrs. Harris was born in Wyoming. Her Indian mother, she said, was a member of the Church of Jesus Christ of Latter-day Saints, having been baptized as a girl. Brigham Young, it was reported, baptized her Indian grandparents.

After inspecting the historic old sites of the Reed Trading Post and Fort Robidoux with Mrs. Harris and Mrs. Dillman, we drove south several miles to a sandstone cliff upon which Denis Julien scratched his name and the date 1831. There were many names of recent vintage which almost blotted out that of Julien. Early settlers have mentioned finding the name and date on the stone.

We photographed Mrs. Harris, with one of her granddaughters, at the site. Julien then undoubtedly was in this area before Fort Robidoux was established in 1832.

Testimonies of several Indians, now dead, have been recorded as to the authenticity of the Reed Trading Post. These are the possession of Mrs. Dillman, who, with the Indians, established the site of the post.

THE FIRST TRADING POST IN UINTAH BASIN

Careful research verifies the fact that the first trading post in the Uintah Basin was established between 1826 and 1830, and it was called the Reed Trading Post.

Just across a spring ditch from the Areep's and Pagett's cabins and directly south from Unca Sam's, Mary Van's, and Ivan Duncan's old cabins was a road leading from White Rocks to Vernal. On one side of this road stood the Reed Trading Post. Chimneys of the crude houses in the settlement were standing until the early 1900's, and remains of the post can still be seen. The founders were Wm. Reed, his small nephew, Jim Reed, Denis Julien, and Augustus Archambeaux.

These traders sold the first coffee beans to the Redskins who boiled them for days, thinking they were ordinary beans. They brought the first knives, cloth, and other articles for barter. They measured cloth by laying it on a beaver hide and cutting it the length of the hide.

The Reeds finally left the post and went to Wyoming. William later on went to Kentucky, but Jim stayed and afterwards rode for

the Pony Express under Ben Halliday. When Jim began to age, he yearned to return to the home of his youth. He had married a Shoshonian squaw in Wyoming. He brought his wife and big family back to the Basin, where he lived to be a very old man. He built the first two-story house in Ashley Valley in 1878.

One of his two living children is Mrs. Mary Harris, now nearly ninety years old. Her home is in the vicinity of the old Reed Trading Post, and it is she who first told the story and showed the remains of the Post. Many old Indians have also verified the existence of such a place and have told incidents that have happened there as told by their grandfathers.

The name, Denis Julien, is engraved in several places upon the rocks of the Basin (Denis Julien—1831). The Indians called him "Julie." A granddaughter of his by an Indian squaw died recently. She was called "Julie" after her grandfather.

Albert B. Reagan, in an article written for the Deseret News, October 6, 1934, says: "In the same year (1831), probably in the month of December, Denis Julien carved his name on 'Picture Rock,' east of Mrs. Daniels' place, east of the Uintah river, about half way between Fort Duchesne and Whiterocks, about six miles southwest of Fort Robidoux. This same Denis Julien, who was a native of St. Louis, carved his name on the rock walls of the Green River-Colorado Canyons as 'D. Julien, 1836.' The last inscription of these is dated '16th of May, 1836,' in the upper end of Cataract Canyon, and it is supposed that he lost his life in these swirling waters.

AUGUSTUS ARCHAMBEAU

Augustus Archambeau evidently was not a member of the Robidoux party, although Old Fort Robidoux was built near the old Reed Trading Post, and it was at the fort that he joined Colonel John C. Fremont's company. In his diary Colonel Fremont writes: "I strengthened my party at this place (Fort Robidoux) by the addition of Augustus Archambeau, an excellent voyageur and hunter, belonging to the class of Carson and Godey." The Indians affectionately called Archambeau, "Sambo." J. Cecil Alder writes: "The 'Sambo' undoubtedly refers to Archambeau, who went to South Pass, or Pacific Springs, Wyoming, in the late 1840's and was there until about 1860." This coincides with the Indian's account of Jim Reed's going to Wyoming and staying there until 1878.

About 1825, the Robidoux brothers traveled northward along the old Spanish Trail from Toas or Santa Fe to establish a trading post. They called it Fort Uncompahgre after the tribe of Indians of that name in that vicinity. It was also known as Fort Robidoux. This fort was located on the Grand River near Delta, Colorado. From this fort a trail followed along the Green River to Brown's

Hole, to Fort Bridger, to Fort Hall, and to a northwest trading post. Another trail led to Fort Wintey, or Uintah, or Robidoux in the Uintah Basin near Whiterocks.

This Fort Whitney, or Robidoux, was located not far from Whiterocks, Utah, on the old Whiterocks-Vernal road from the Reed Trading Post. Since its establishment the Indians have shown the site of the old fort to several white people, among them Mildred Dillman, Mrs. Mary Harris, Nauhnann, Charley Reed, Provo Nellie, Julie Servec, Unca Sam, "Watermelon" Jane, Henry Harris, Blackhawk, Pete Arkansas, John Duncan, Peter Sacknacket, and Jim Reed are some of the Indians who have been on the fort grounds and related stories about it.

The history of Fort Robidoux is typical of that recorded of early western trading posts. The Indians bartered beaver hides, buffalo skins, and many other articles to traders for horses, guns, materials, and food supplies. From the diaries kept by visitors to the fort come horrible tales. In 1919, Charles P. Everett found the journal of Joseph Williams in an old bookstore. Included in the journal was "Narrative of a Tour from the State of Indiana to the Oregon Territory in the years 1841-42." The book was published at Cincinnati in 1843. Williams writes the following of his stop at Fort Robidoux:

"We had to wait there for Mr. Robideau about eighteen days till he and his company and horse-drivers were ready to start with us to the United States. This delay was very disagreeable to me on account of the wickedness of the people and the drunkenness and swearing, and the debauchery of the men among the Indian women. They would buy and sell the squaws to one another. One morning I heard a terrible fuss because two of their women had run away the night before. I tried several times to preach to them, but with little or any effect.

"I was told here of a Frenchman, who lived with an Indian woman, and when one of his children became burdensome, he dug a grave and buried it alive. At another time he took one of his children and tied it to a tree, and called it a target, then shot at it and killed it.

Robideau had collected several of the Indian women to take to New Mexico to keep for his own use. Some of the Spaniards would buy them for wives. This place is equal to any I ever saw for wickedness and idleness. The French and Spaniards are all Roman Catholics, but are as wicked men, I think, as ever lived. No one who has not, like me, witnessed it, can have any idea of their wickedness. Some of these people at the Fort are fat, and dirty, and idle, and greasy."

Rufus Sage Mentions the Type of Trading

"A small business is carried on also with the Snakes and Ute Indians, living in the neighborhood of this establishment. The common articles of dealing are beaver, otter, deer, sheep, and elk skins in barter for ammunition, firearms, knives, tobacco, beads, awls, etc."

The Indians claim that Kit Carson was at the fort in 1833-1834. They point to a tree where the Indians traded with him, and on a ledge are the letters K. C. engraved. They also state that Jim Bridger came across the trail by LaPoint about this time.

Myron Eells in his book, "Marcus Whitman, Pathfinder and Patriot," relates that Marcus A. Whitman and Dr. A. L. Lovejoy, Protestant missionaries from Oregon, visited the Fort on October 20, 1842.

In Nine Mile Canyon, at the mouth of Dry Canyon is a rock inscribed with the date 1839. Spanish carvings are to be found in the old Fort on the Miles ranch indicating that Robidoux men might have ventured early into Nine Mile Canyon.

Brevet Captain J. G. Fremont visited Fort Robidoux in 1844. It was shortly after this that the Indians burned the Fort, because of the suffering they had to endure, and the loss of their young people as slaves to the Spaniards.

Across Green River from Ouray, Utah, in 1833, another trading post was established and used as headquarters by Kit Carson. It was known as Fort Kit Carson. Indians have taken the author to these old ruins, and old Spanish guns have been found by Walter Atwood while excavating.

Another trapper, W. A. Ferris, spent October and November of 1833, at Kit Carson. In his book he describes it and gives its exact location. He also tells of pasturing his horses on White Rocks and Altonah bench lands, and wandering over the Brush Creek country. He relates some valuable Indian experiences in his book.

General Rose and George Bean with Indian guides also visited the Basin in 1852, and stood on the ruins of old Fort Robidoux. He tells of his visit in his diary.

Extracts from E. D. Berthoud's journal of his trip from Denver to Utah Lake, by J. D. Doty:

"In the month of July, 1861, the Central Overland Mail Company fitted out an expedition under the command of Mr. Berthoud, known as one of the best engineers in the Pike's Peak gold region, with the old mountaineer, Major Bridger, as guide, for the purpose of exploring a new route from Denver City to Salt Lake City. This route lay westward by the sources of the Blue and Yampah Rivers, and through the Colorado and Uintah Valleys.

We followed up the valley of the Uintah and the Duchesne Fork of the Uintah, gradually ascending to the Wausatch range,

which we crossed through a very good pass to a stream, which we followed down to its junction with the Timpanogos river."

The next party of record were the surveyors and those sent out by Brigham Young in August of 1861, to prepare the way for about 200 Saints to colonize the Basin. Their report is given in a later account. Supplies had to be brought in by wagon or packed on mules and horses.

The expedition of Major John Wesley Powell should be mentioned. He brought a party down the Green River into the Basin in 1869, and walked from Green River up to the Indian Agency at Whiterocks. He records, "Toward evening we crossed several beautiful streams, which were tributaries of the Uintah, and we passed through pine groves and meadows, arriving just at dusk at the reservation. Captain Dodds, the agent, is away, having gone to Salt Lake City, but his assistants treated us very kindly. It is rather pleasant to see a house once more and some evidences of civilization, even if it is on an Indian reservation several days ride from the nearest home of the white man." While here he tells of his visit to an old Indian chief, probably Sowiet, and his wife.

Some historians record that Major Powell and Captain Dodds dug up the remains of Blackhawk and sent them to the Smithsonian Institution. This is not the fact. Upon investigation only ancient skeletons were taken back from the lower Colorado Canyon. Pardon Dodds heard of this report while he was still living and was very resentful that such a report has been circulated. He denied the story to many old pioneers.

Uintah Basin was settled very early by the whiteman in 1873, by Pardon Dodds and M. R. Evans, who had been employees of the government and left the service to raise cattle. They selected Ashley Valley for their home. During the next few years Al Westover, John Kelley, James Rynaman, Robert Turner, Charles Bentley, James Barker, Ben Doke, Charley Jones, Bill Hayden, Pat Lynch, Pete Dillman, Finn Britt, and Will Britt, all bachelors proved up on claims. They were Squatter's claim because of lack of a government survey.

The Robert Snyders were the only Homesteaders in the Valley and Mrs. Snyder was the only woman. Many came as early as 1877, but their story belongs to the Uintah County History.

There were a few white men that had married Indian women, living on the reservation with their families. Mr. Daniels moved a few miles above Fort Duchesne as early as 1882. His place was a resting place to many freighters on their way to Vernal.

THE HOME OF THE WHITE MAN

UINTAH BASIN The Home of the White Man

UINTAH BASIN is a specious paradise of fertile valleys, flowing streams, mountains covered with timber, walled canyons grand with scenery! This was what came to the ears of Brigham Young from the stories of the early traders and trappers. More and more Saints were coming to Zion and President Young needed added lands for farms and homes. Why not colonize the Uintah Basin?

Furthermore, Indian conditions seemed favorable for the project. Sowiette, an old Uintah Ute, was in command of the Basin Utes, and he remained their chief until May, 1888. Because of old age and infirmities, he turned the control of his tribes over to the peaceful Chief Tabby. "This band is composed of the Timpanogos, Uintahs, and the Sanpitches, and number about 4,000. The other Utes are controlled by Kanash and number 1,500. It was also reported that Blackhawk and his outlaws caused most of the troubles." Perhaps, Blackhawk considered himself justified in defending his heritage.

On the 25th of August, 1861, Sunday, in the Tabernacle, President Wells read a list of names called to make a settlement in Uintah Valley. (Church Journal History).

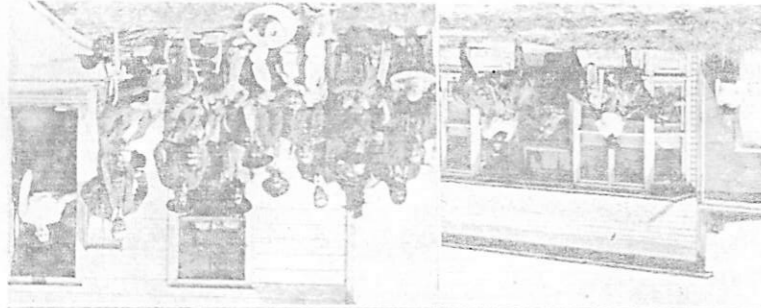
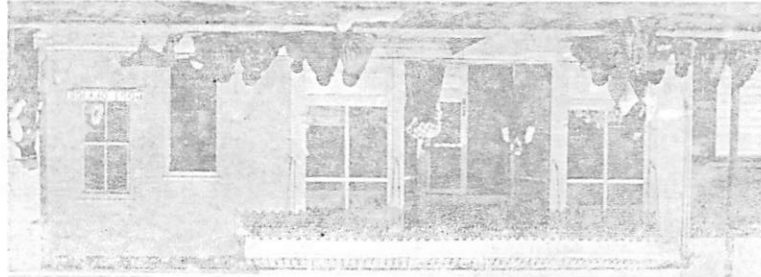
On the 31st of August, 1861, the following notice was printed in the Deseret News:

"The Uintah Missionaries met at the President's school house at 6 p.m. President Brigham Young, Daniel Wells, Elder Wilford Woodruff, and a few more names were added. Several persons volunteered to start with Surveyor General Fox on Monday, the second, and on Monday, 9th, six volunteers would follow to make a road into Uintah, and the majority considered they would be ready to start in two or three weeks with the main body or when the President would designate. The President said he considered Monday, 23rd, the time when the general camp would start."

A notice was inserted on September 2nd, issuing a call to the Uintah Basin, then again on September 11th, 1861, the following notice appeared in the Deseret News:

"In view of the great increase of population in these valleys, it has been deemed expedient to form a settlement in Uintah this fall, and a company left this city on the 2nd instant for the purpose of selecting a suitable location and making surveys before the main

we are unable to say, but such is the case as had been demonstrated more than once. The men who were sent out in this instance to view Uinta, and select a location for a settlement if one could be



Top—Pete Arkansaw, Naumman on the first agency in Uintah Basin. It was located at the head of Daniel's Canyon. Second—Whiterocks, established in 1808. (courtesy of Mrs. Emma Bonnin. Third—Wm. Colthrop store at Whiterocks. Bottom, left—An early store. Bottom, right—Indian Agency at Whiterocks, 1900.

company which has been selected to go thither and which will start according to present arrangements or on about the 23rd of this month shall arrive.

"A company started on Monday, this 9th instant to open a road through the hills from Parley's Park by way of Rhodes Ranch, Kamas Prairie to that William Lytle, Moshah L. Hancock, Joseph McKae and John L. Fry, the party who had started to make roads to Uintah Valley returned at 2 p.m. Surveyor General Fox returned. He had been engaged in exploring the Uintah Valley."

On September 25, 1861, a notice was printed in the *Deseret News* reporting that the "Uinta not what was represented.

"The exploring and surveying party that started for Uintah Valley on the 2nd, also the road makers who followed them on the ninth have returned with a very unfavorable report in relation to that part of the territory. The fertile vales, extensive meadows, and wide pasture ranges so often reported to exist in that region were not to be found and the country, according to the statement of those sent thither to select a location for a settlement is entirely unsuitable for farming purposes, and the amount of land suitable for cultivation extremely limited.

"The explorers having upon their arrival there found things so very different from what had been anticipated and after several days up and down the stream flowing eastward from the West, on range to the Colorado without finding an oasis, sent back two of their number with a report of what discoveries they had made up to that time, which report was read from the stand at the Bowery of Sunday week.

"The balance of the party continued their explorations several days longer, but without discovering the land of the walnut and the vine.

"After becoming thoroughly satisfied that all that section of country lying between the Wasatch Mountain and the Eastern boundary of the territory and south of Green river country was one vast, continuity of waste and measurably valueless, except for nomadic purposes, hunting grounds for Indians and to hold the world together, the party returned home by different routes, some arriving on Wednesday, others on Thursday last, unanimously reporting that there is no such country there as had been described by hunters, trappers and other wanderers, who have unreservedly asserted that it was a beautiful valley and more to be desired than they had seen in the great Basin, not excepting that of Great Salt Lake.

"Why men who have lived for years in this country, have roamed in this country, have witnessed the experiments that have been made in tilling the soil, where any exists, have not by observation learned what portions of the desolate wastes can and cannot be cultivated.

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THE SETTLEMENT OF DUCHESNE COUNTY

EARLY COMMUNITY CENTERS IN DUCHESNE COUNTY

DUCHESNE COUNTY

From the Roosevelt Standard of August 29, 1914. Vol. 1, No. 1

On July 13, 1914, the voters of Wasatch County decided by a majority in round numbers of about one thousand to create Duchesne County out of the eastern part of Wasatch County. As soon as the returns of the election are certified to Governor Spry by the Secretary of State, the Governor will issue a proclamation stating the result of the vote in each division of Wasatch County, that the creation of Duchesne County will take effect and be a County in the State of Utah at 12 o'clock noon on the first Monday in January following.

Signed:

Ernest H. Burgess
Assistant County Attorney of Wasatch County.

However, the county records show that the first officers of Duchesne County met December 7, 1914. They were George Lindsay, James E. L. Carey, and S. A. Russell, Commissioners; Charles W. Smith, assessor, Elroy Wilkins, sheriff; Edward Mackay, clerk-recorder; Ray E. Dillman, attorney.

George Lindsay acted as chairman, and the business of the meeting was the acceptance of an invitation from Governor Spry to attend a tax officials' conference in Salt Lake City. The clerks were to visit Heber and find out what suggestions were necessary for their new duties, and the officers except the commissioners were to present bonds, the clerks being advised to notify the amount of the bonds.

On the fifth day of January, 1915, at a County Commissioners meeting, the annual salaries of the county officers were fixed as follows:

Commissioners, each.....	\$ 190.00
Clerk-recorders	1400.00
Sheriff	800.00
Assessor	500.00
Treasurer	600.00

Attorney	400.00
Surveyor	350.00
Supt. of Schools	800.00

Craig Harnston was chosen as surveyor, and J. A. Washburn, superintendent of schools.

January 4, 1915

Ordinance No. 1—

Motion by Mr. Lindsay, seconded by Mr. Russell, that Mr. Ray Dillman draft an ordinance placing County of Duchesne in the 12 class of Counties, to be known as ordinance No. 1.

So Ordered.

Ordinance No. 2—

Mr. Lindsay, executive chairman, seconded by Mr. Russell, that County Attorney Ray E. Dillman draft an ordinance fixing the amount of bonds of county officers—to be known as Ordinance No. 2.

So Ordered.

Ordinance No. 3—

Mr. Lindsay, seconded by Mr. Russell, that County Attorney Ray E. Dillman draft an ordinance fixing salaries of county officers—1915-1916. To be known as Ordinance No. 3.

So Ordered.

January 5, 1915

Temporary fund of \$42,00 furnished by Lulie Hood accepted.

An Ordinance fixing the class or division of Duchesne County, based on the assessed valuation as provided for under Section 2056 Compiled Laws of Utah—1907—Board of County Commissioners of Duchesne County, State of Utah, Ordinances as follows:

1. That whereas the assessed valuation of the property in Duchesne County is between one million—one million three hundred thousand, it is declared and fixed as a County of the 12th class.
2. That this Ordinance shall take effect in full force after the 5th day of January, A. D. 1915.
3. All ordinances and parts of ordinances in conflict with this Ordinance — Provisions hereby repealed. Passed and approved this 5th day of January, A. D. 1915.

TEACHERS MEETING A GREAT SUCCESS

A Good Corps of Instructors Present and the Program Was Helpful to the Teachers of Duchesne County

The teachers' institute, which was the first of its kind ever held in Duchesne County, was held at Roosevelt on Monday and Tuesday, November 9 and 10, 1919. About 9:30 Monday morning the teachers assembled at Roosevelt hall and were called to order by Supt. J. A. Washburn. Prayer was offered.

Supt. Washburn then made a few introductory remarks, followed by Supt. Cummings, who gave a thought for teachers. He said in part that it would be well to have some sort of devotional exercises of a moral nature in every school—passage of scripture, a hymn—these things to be inculcated for the development of character; some great moral truth for the uplift of mankind, in order to form the character of the pupil, teaching them the way to live a clean life.

Mr. Morton gave a short sketch of his life. The successful teacher must have the wisdom of Solomon, the patience of Job and the simplicity of Simple Simon. Children are starving for love—need it more than hard, dry facts.

Prof. Barrows gave an interesting talk on "Nature Study." There is a great difference in the teaching of today and yesterday. Today we consider the child as a bundle of great possibilities to be developed. Education is broader than the school. Nature brings the home and the school closer together, and is inseparable from the elementary school work. He who teaches science teaches the subject; he who teaches nature teaches the child.

We were then favored with a violin solo by Joseph Pearce of the local high school.

Afternoon Session

Song by the high school girls and an instrumental solo by Miss Lewis. Supt. Broadbent then announced that the high school and grammar grade departments were to remain in the hall, and the primary would go with Mrs. Hollister to the high school building and discuss primary plans.



Superintendent J. A. Washburn, home-steader, first county superintendent, and seminary teacher.

Mrs. Hollister said she felt when she attended institute like the man who went to Saint Peter, University of Utah, through its president, says "we are anxious to help you. Anything we can do for you we are here to do it." Tell your story simply and directly and always tell the truth. Truth builds character. All the best the ages have given to us we give to our children in stories. The first-year child lives in a world of wonder. There is always a reward for good and a punishment for evil. If we do not teach a love for nature, a reverence for God through all our lives, we have been a failure.

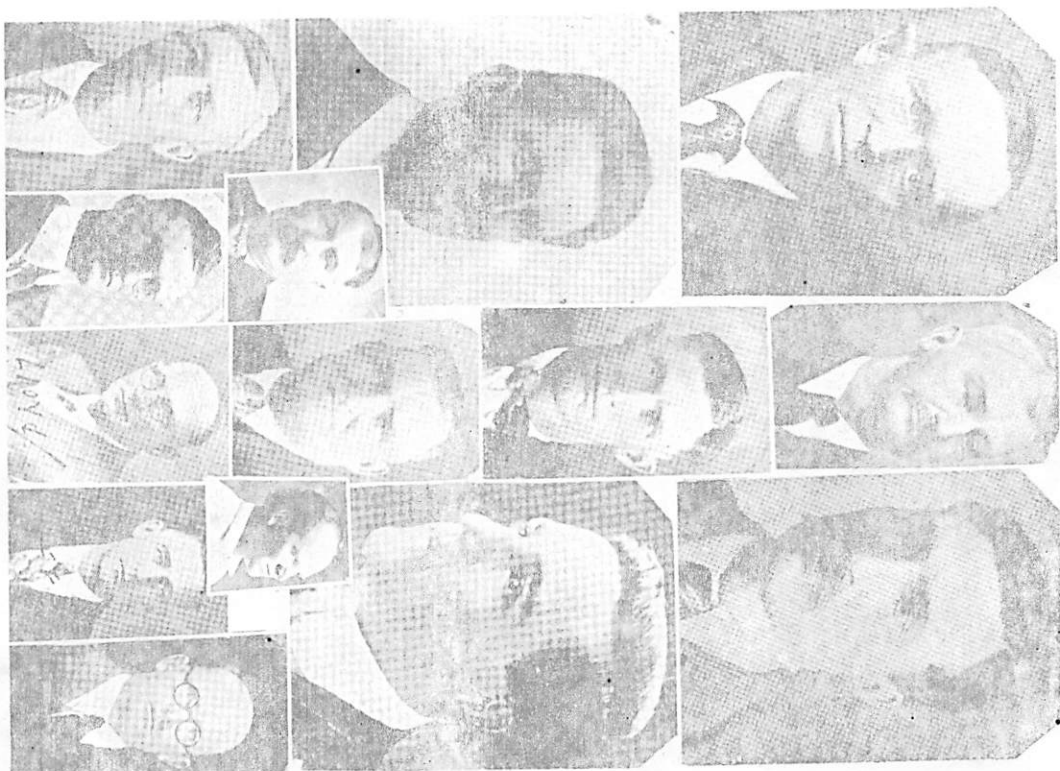
Prof. Hall spoke of the problem of organization and recommended a primary supervisor would do more good than anything else, and also spoke of the group system to help us solve our problems. In high school we do not attempt to teach more than four subjects a day. Elementary school is far behind the school in its way of testing standard pupils. This is a matter of organization. He advocated a good course of agriculture to every eighth grade boy. English should be taught in the seventh and eighth grades no sooner. In the study of geography give the climate conditions, and do not require too much writing from the children. They will acquire a pinched-up finger movement, and suggested the Ayer's measuring scale. Let pupils measure their own writing. There will be no 100%. No child will get perfect. Use red ink sparingly and don't make your standards too high in composition.

On Monday evening a banquet was given in the I. O. O. F. hall, and all the teachers in the country were at the feast. It was a grand affair and all were contented and happy. After the banquet they all assembled at the amusement hall, where the teachers and the high school boys played a game of basketball. The score resulted 8 to 11 in favor of the high school. After the game the floor was cleared and all took part in the grand ball.

Tuesday Morning

Prof. Barrows said America started at the top instead of the bottom. The high schools of this state are fulfilling the needs of the people. The main objects of the country high schools are to fit its students for the life which they are expected to live. High school agriculture should be based upon the work of the grades. Farm management is becoming very popular. It enables the farmer to tell what particular crops are paying. The high school teacher should keep in touch with the grade school. Discussion brought out the fact that consolidation is the best way to give children good results.

Prof. Hall delivered a fine lecture on "Standard Tests in Arithmetic." In arithmetic our aim has been impossible and should be changed. Nine-tenths of the time spent in teaching difficulties



Some early members of the Board of Education whose pictures were available:
1—H. P. Otosen, 2—O. C. Lockhart, 3—B. L. Dart, 4—J. B. Murray, Ed F. Ham-
ston, 6—Floyd E. Lamb, 7—Ray E. Dillman, 8—John G. Davis, 9—Louis E. Alfred,
10—Ira B. Cannon, 11—John E. Wiscombe, 12—Clair Winslow, 13—Clifton
Nicholson, 14—Lade Clegg.

used in its construction, although it was difficult to get what he wanted. He considered his work a sacred trust and he inspired others who helped to feel the same way.

Returning to the Roosevelt ward history, we find recorded that Joseph Lambert succeeded Paul S. Hansen as bishop, and following Joseph Lambert, Paul S. Hansen became bishop a second time.

Then in 1920, because the ward membership was increasing rapidly, the authorities decided to divide it. With Apostle Talmage officiating, two wards were created, the Roosevelt First Ward, with Ernest H. Burgess as bishop, and the Roosevelt Second Ward, with David Bennion as bishop. However, shortly after the division, David Bennion moved away, and Austin J. Pack was selected to fill the vacancy.

Very active in church affairs were Gustave S. Fredrickson and his family. He was ward clerk for a number of years.

Early in the history of the town he built and operated a blacksmith shop on the corner opposite the old amusement hall. The shop now belongs to his son, who runs a machine shop.

On April 24, 1938, Moon Lake Stake, comprising seven wards, was separated from the Duchesne Stake. Stephen L. Richards was present at the division of Duchesne Stake. The new stake was given the name of Moon Lake Stake, which consisted of seven wards



Heber Maun, President Duchesne Stake

as follows: Alonah, Boneta, Bluebell, Mt. Emmons, Mountain Home, Talmage and Upaleo. Moon Lake Stake Presidency sustained on the same day were: Edwin L. Murphy, president; Birch Bennion, first counselor; Joseph H. Eldridge, second counselor; and F. Earl Case, stake clerk and patriarch.

High Council on April 24, 1938, was as follows: Owen Bennion, Charles L. Foote, LeRoy W. Rust, Clyde Mitchell, Leslie B. Goodrich, Austin G. Burton, and Irving D. Snow. Then on June 10, 1938, the following were added: George A. Roper, Ola J. Jensen, and Alva D. Hancock.

High Priest Quorum on June 10, 1938, as follows: James B. Murray, president; Charles N. Shiner, first assistant; Hans A. Jacobson, second assistant, and Loran Caldwell, secretary.

212th Quorum of Seventies on June 10, 1938, as follows: Warren E. Davis, president; Evan O. Bennion, as first assistant; Ward Evans as second assistant, and Loran Caldwell as secretary.

June 10, 1938, as follows: Austin F. Beebe, president; Austin M. Burton, first assistant; Ray Hamberg, second assistant; and Lester D. Maxfield as secretary.

Stake Relief Society on June 10, 1938, as follows: Margaret Pace, president; Ruth B. Madsen, first assistant; Clara B. Rust, second assistant; and Margaret B. Crawford, secretary.

Stake Primary on June 10, 1938: Mary C. Snyder, president; Edith G. Case, first assistant; and Edith H. Burton, second assistant. June 10, 1938, Y. M. I. A. as follows: Walter K. Kerkisch, president; Evan O. Bennion, first assistant; Raymond Oman, second assistant.

Y. W. M. I. A. on June 10, 1938, as follows: Virgie F. Murphy, president; and Emma W. Kirsick, first assistant.

Genealogical Board on June 10, 1938: James H. Evans, stake representative; Harry A. Pace, first assistant; William Ralph, second assistant; and Anna L. Evans, secretary.

A short time before this assignment was made, the church records of the Latter-day Saints were sent to Salt Lake to be bound. If



Peter L. Merrill

THE LITTLE CITY of Duchesne is located just above and between the junction of the Strawberry and Duchesne rivers. It is the first town you find traveling east on Highway 40 after 75 miles of mountain roads from Heber, and 60 miles west of Vernal. These were the nearest communications when the town was first settled and in those days I must say, the distance was much greater due to poor indirect winding roads. Today we have our fast automobiles, and the distances is comparatively short but in 1905 when saddle horses were the fastest communication, it was considered a very lengthy journey.

History and markers along Highway 40 give the information of how Father Escalante, a Catholic Missionary, and his party, the first white men in this territory, came across Colorado, crossed the Green River down by White River, and came on west up the Duchesne River. This was in 1776. They camped at the junction of the two rivers, then went on west up the Strawberry river, camping again at the old Ivie ranch, giving the canyon there the name "Valley of the Swallows." They went on seeking a route to California. This junction became important to the people of the west as distances were reckoned from this point.

A beautiful marker was erected at the campsite of Father Escalante's party, during October 18, 1936, by the Daughters of Utah Pioneers of Duchesne County, under the direction of President of Theodore Camp, Mrs. Billings. Mrs. M. J. Edwards, county camp president at that time, started the movement and worked unceasingly until it was completed.

In 1905, the United States government opened the reservation for white filings of 160 acres each. Registrations were made at Price, Provo, and Grand Junction, in Aug. 1905. Drawings were made for filing numbers, filings were made at the Vernal Land Office.

A lot of people, of course, came in to look the situation over. The first general gathering took place about June 1, of that year. A. M. Murdock, then an Indian trader at White Rocks, got permission from the government to set up up a post between the junction of the Duchesne and Strawberry rivers, the Strawberry being named for the red valley called the Strawberry Valley.

By the 6th of June, 1905, Mr. Murdock had pitched a large circus tent just west of the Murdock residence, and had it well supplied with hay, grain, and food supplies. There were 52 men, and one woman, Dora, daughter of Mr. Murdock, and one Indian, Sugoosic Jack. This was the beginning of the colonization of Duchesne. They organized and decided to call the place Dora, for

Miss Murdock. A few weeks later the government sent surveyors in to survey a townsite and lay it out. Beginning at the Southeast corner the streets running east and west are lettered a, b, c, etc., and the streets running north and south are numbered 1, 2, 3. They gave it the name of Duchesne. This survey was accepted by the government October 18, 1905.

The name, however, was not accepted at the first, and the people called it Theodore, for Theodore Roosevelt. After Roosevelt was named, to avoid confusion with the mail, people had to call it Duchesne. This was in September, 1911.

Arthur Duchesne Marsh was the first white child born here in Duchesne in Sept., 1905. Dr. Bjarnson of Vernal had been here and filed, but had returned to Vernal, so Arthur Sr., the boy's father, delivered him.

Madora Steel, daughter of Mr. and Mrs. Oliver Steel, was the first girl born here in April 1906. Her father went to Vernal as was the custom, for large amounts of supplies of food, hay, and grain,

and made arrangements for Dr. Bjarnson to be in Duchesne for the baby's arrival.

The first cabin built in Duchesne was built by Arthur Marsh. He went up Jones Hollow, up Indian Canyon, and got red pine logs. Harve Partridge, and his son, Harvey Jr., a Mr. Baldock and several others helped to build it. It was located about where Jimmy Hatch's residence now is. Some five or six years later this cabin was moved over on the Andy Clemons block, where it served as Mr. Clemons residence until it was destroyed by fire about 1923.

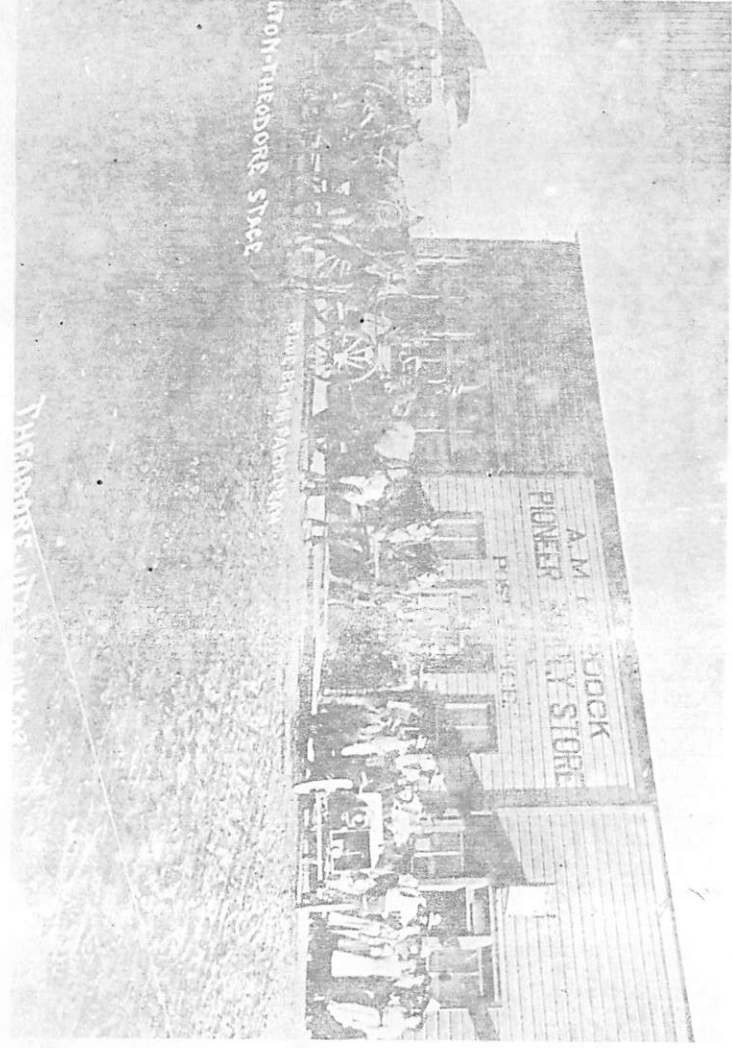
Murdocks store served as a social center the winter of 1905. It was built in the late fall of that year, and was the first business house. They danced between the counters to the tune of Bud Wicks' slow's guitar, and it was after the Christmas Eve Pickering froze to death. He had left the store for and when he returned, the store was locked, so he without his overshoes and coat. He was living four town in a cabin with Reuben Whitehead, which they



A. M. MURDOCK

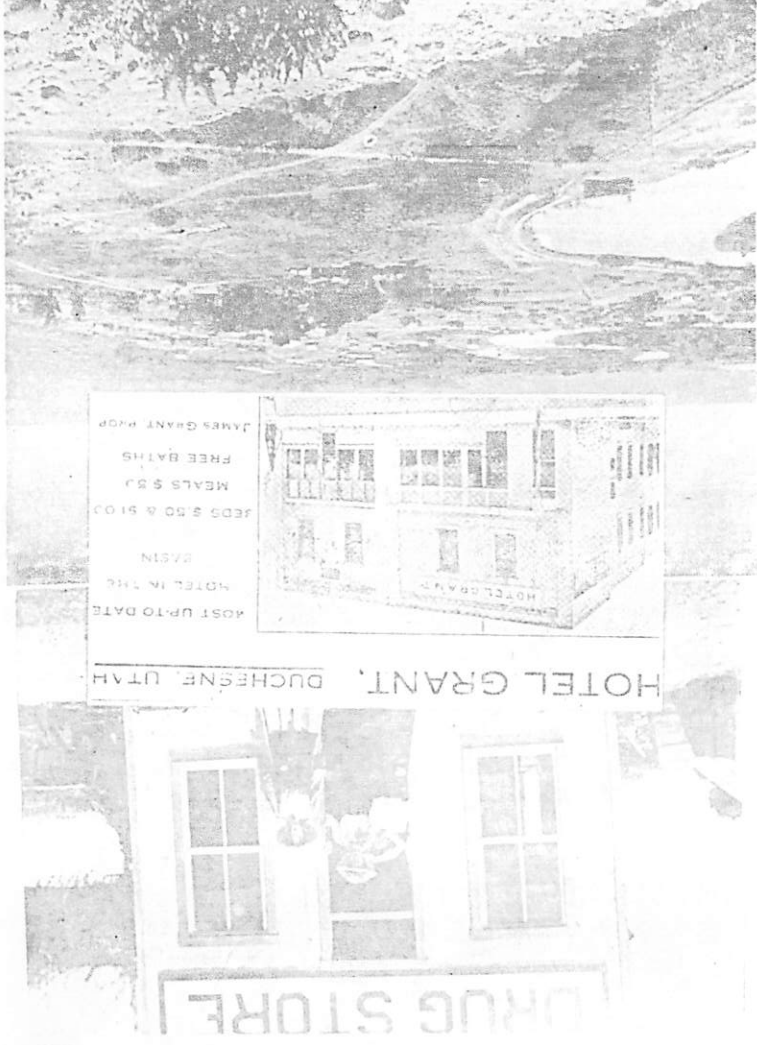
August of that year. He was found dead by Charlie Pitt, the mail carrier, about 9 o'clock Christmas morning. His cabin was located on what became the Wimmer homestead. It is believed to be the oldest cabin standing in use in this locality today.

Bill Jolly and John Anderson had the first saw-mill, located in Indian Canyon where the Ranger Station now stands. Oscar



First Store and Pool Table

White and Elijah Mayhew went to Colton and got the mill for them. Charles and Bill Barton worked around this mill a lot. Andy Murdock had the first saloon, a real small building located where the Little Church now stands. Homer Brandenburg,



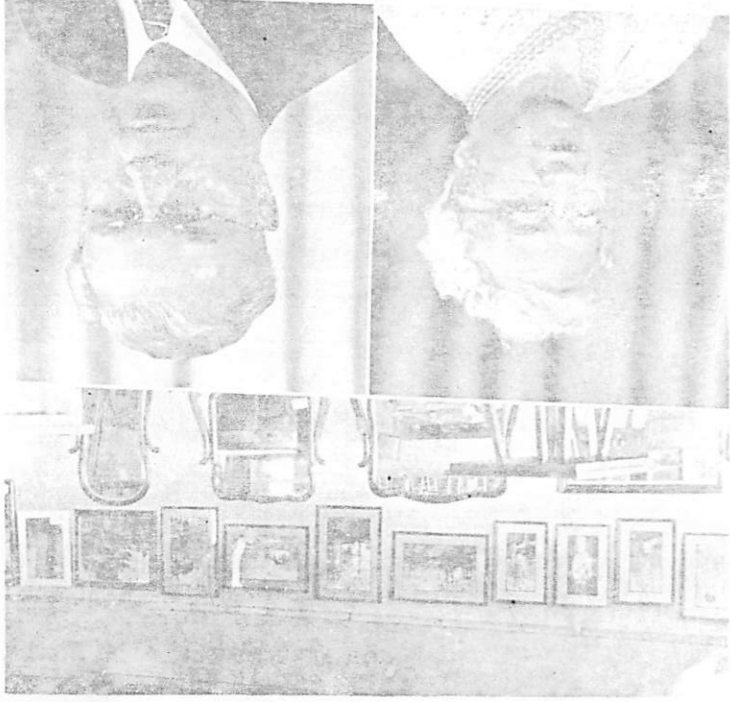
1—Theodore's first drug store; Grace Hall, Della Spruit and Mary. Owned by W. C. Perry; 2—"Theodore," taken from "Lookout Point," 1908. These pictures were taken and developed by Owen Pulley.

and built all the buildings on the Post Office corner. This included the Drug Store building and also the Skaggs' building. Watrus and Bunn moved their newspaper business into the building south of the Post Office, and until 1938, it was the home of the Newspaper. Walter and Harry Walker ran the drug store, where Harry practiced Dentistry.



Heber Galt, George C. Kohl, Mrs. M. L. Marling, Mr. and Mrs. G. V. Billings, Mrs. Joseph Sheppard, Grant Mardock, the "only kid on the flat" at the opening, Duchesne, 1923; Joseph Sheppard.

The O'Toole family moved into Duchesne in 1915, from Wisconsin. They each were brick masons, and did the work on all these buildings. After completion of the Post Office corner, they



Interior of original Schonian Furniture Co.; Mrs. Ernest W. Schonian, and Roy A. Schonian; Geo. Robbins, freighter unloading furniture.

found needful to permit the Duchesne School District to use it for school. Mr. Edwin Murphy and Miss Josephine Hunt being the first teachers. They taught for a number of years in this building without a curtain to separate the departments. Before going into the building Mr. Murphy, Miss Hunt, and Miss Marshall taught in tents just north of where the Church House now stands.

SHORT SKETCH OF DEEP CREEK

By Lila Nickell and Olive Harrison

A SMALL SECTION of the Uintah and Ouray Indian reservation was opened for settlement when Agent Critchlow was in charge of the Indian affairs. As soon as it was known that this land, now known as Deep Creek, was open for homesteading the white people began moving in.

They settled without schools or churches but one of the first jobs was to find a place to find school. The Ben Jones family had two cabins on their place so they lived in one and let one be used for a school house. Emmaline Bingham was the first teacher.

Marion Thomas and his wife Sarah Ellen, were among the first settlers, arriving about 1886. He was a member of the "Mormon Battalion" and Mrs. Thomas was believed to be the last survivor connected with the Mormon Battalion. She was born November 28, 1846, at Pueblo, Colorado, daughter of Norman Sharp of the Mormon Battalion, who died as the result of an accidental gunshot wound received before the stop in Pueblo. Her mother was Mrs. Martha Jane Sargent Sharp one of the few women who made the march with their husbands. Mrs. Thomas was a guest of honor at the unveiling of the Mormon Battalion Monument in Salt Lake City in 1927.

Mr. and Mrs. Thomas were married in January, 1886. "Jux", as Mr. Thomas was called by everyone who knew him, was the first Sunday School Superintendent at Deep Creek. He died in 1914. Mrs. Thomas died March 1, 1937.

Among the first settlers were: The Daltons, Strangs, the John Allreds, Tom Dunnivon, the Tee Taylor families, Andrew Allcorns, the Wilsons, Tommie Caldwell family, the Francis Caldwells, Spragues, Bub and Jack Meeks, Eli Tracy, Lou Black and family, the Joe Hatch family, John Clark's family, the Thomas Labrum families, Henry White and two sons (Milton and Jimmie), James Blancett and sons (John and Jim), Charlie Smith and sons (Charlie and George), Ben West and family, Alf Johnson and family, Widow Susan Marler and her family.

The Labrum families came in the fall of 1887 and it took them ten days to make the trip from Salt Lake Valley. After arriving the men contracted with the government at Fort Duchesne to furnish the soldiers a certain amount of cord wood during the winter and by filling these contracts they earned enough to keep the families during the winter. Later they burned charcoal for the forges at the Fort. They took up two homesteads on what was called Crow Creek. Thomas Labrum, Sr. discovered a vein of coal near

Crow Creek and opened it up hauling the first coal to Ft. Duchesne that was used there. Ray Labrum was the first to file on the laterite that was in veins here in the Basin between White River and Willow Creek.

Thomas G. Labrum died March 12, 1923
Susan G. Labrum died Sept. 14, 1927
Maria A. Labrum died Dec. 13, 1932.

The Jon Harrison family came from Mona about 1896 and bought Joe Hatch's homestead. Mr. Harrison was the second Sunday School Superintendent, their daughter Alice acting as Sunday School Secretary. Mrs. Margaret Harrison, affectionately called Aunt Mag by most everyone in Mona and as Grandma Harrison, was always ready to help whenever there was sickness and acted as mid-wife whenever asked. There were two cabins on their homestead and one was used for a school house for years. Mr. Harrison was a school trustee and the school teacher nearly always boarded with the Harrison family.

Mrs. Susan Labrum was another school trustee and was quite active in community work, also serving as practical nurse in time of illness.

Governor Heber Wells was the first governor to visit this part of Utah, coming in July 1890. Joe Harrison of Deep Creek had Billy Alsea, a friend of his, were asked to act as guards and they escorted the governor from the mail station of the Duchesne river (now the town of Myton) to Vernal. Mrs. Mary Orser was on the welcoming committee. She well remembers this day because she says they had barrels of lemonade made ready to serve the crowd and it snowed and was so cold they nearly froze.

OFFICERS OF DUCHESNE COUNTY

TREASURERS

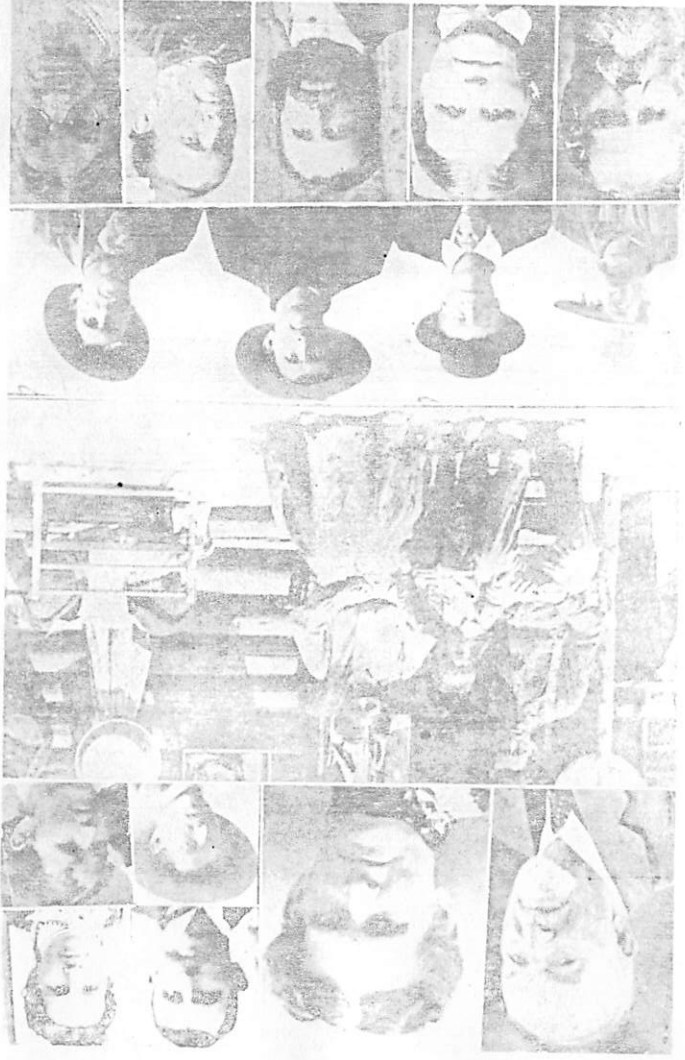
Lula Hood
John P. Madsen
Mark L. Woolley
Oliver C. Lockhart
Nellie H. Johnson
Bossie O. Young
Florence Merrill
Florence Poulsen

RECORDERS

Edward Mackie
Alice M. Todd
Florence Hartley
C. M. Lance
Grant Bonch
Howard C. Miffin
Helen Burdick
Fern T. Miffin

COMMISSIONERS

James E. Carey
Thomas Rhoades
Wm. Gentry
Gwen Bennett
J. A. Park
A. F. Maxwell
Fred C. Ferron
Wm. K. Dye
Willard McConkie
G. V. Billings
L. P. McGarity
Jessie A. Fowler
Edgar H. Miles
Floyd Case
Willard Day
Lyle L. Young
Leonchew J. Gilbert
James Lloyd



1-Wm. G. Caldwell, who served as a Bishop, was a farmer and sheep raiser; 2-Elcanor E. Caldwell, a church worker; 3-Thomas Labrum; 4-Ella Labrum; 5-Bob Reynolds; 6-Susan G. Labrum Reynolds; 7-Lee Caldwell home with their son, Howard; 8-All Johnson, Jess Taylor, Thomas Labrum and John Labrum; 9-John Harrison; 10-Margaret Harrison; 11-Thomas G. Labrum; 12-Maria E. Labrum; 13-Sarah E. Thomas.

SHERIFFS

R. Ervay Williams
Joseph Timothy
Charles R. Barton
Avery Mitchell
Dewey Montweller

SURVEYORS

Craig Hammon
Dominick Cannady
J. E. L. Carey
Cecil D. Pope
Edwin Cannon

CLERKS

Edward MacKie
E. M. Shelton
Ruben J. Larsen
Wm. H. Case
Arthur Goodrich
Lester Johnson
Edna Peterson
Porter Marcell

ATTORNEYS

Ray E. Dillman
Clarence L. Ashton
Ernest H. Burgess

A. N. AB

Ruben L. Larsen
Robert P. Porter
Merrell H. Larsen
Charles Stevenson
A. Holbrook

ASSESSORS

C. W. Smith
George S. Bowers
James E. Barton
James B. Nickelson
Lester L. Anderson
Byron Collet

DEPUTIES

Kelber R. Houtz
Evan Clapp
Nickson R. Mowbr
Arnold Reed
James Rhoades
A. M. Barton
E. Lloyd Ross
L. Elwood Holder
Oscar Nelson

BRIEF HISTORY OF THE

BOARD OF EDUCATION OF DUCHESSNE COUNTY

Duchessne County School Districts were originally under the direction of Wasatch County. There were the following Districts at the time of separation from Wasatch County: Stockmore, Theodore, Packer, Antelope, Midview, Lakewood, Bonita, Hayden, Fruitland, Roosevelt, Cedarview, Myron, and Alexander.



Leonard Gardner, formerly of Neola. He has been one of the Basin's leading cattle growers. He served as a member of the Board of Education several terms.

After the consolidation of the various districts of Duchesne County into eleven School Districts, it may be of interest to many to be reminded of the old schools that exist no more. They are as follows: Basin, Blue Bench, Riverside, Wardles, Palmer, Banner, Monarch, Alexander, Juanita, Hartford, Woodbine, Fann Creek, Harper, Stockmore, Strawberry, Blue mesa, Uahn, Redcap, Midview, McAfee, Antelope, Fruitland, and Uplake.

The County Democratic appointed a temporary organization, at first, and on May 6, 1915, they met and elected the following permanent officers:

William O'Neil, President.
H. O. Otosen, Vice-President.
Ed. F. Harmon, Clerk.
A. F. Maxwell, Treasurer.
L. R. Carey, member.

From the various districts the following members were elected and served from January, 1916, until 1918, as their terms indicated. New members' names are given as they replaced the ones from their districts: 1916—O. C. Lockhart; 1917—James B. Murray, B. L. Dart, Ray E. Dillman; 1918—James M. Mickelson; 1919—Dr. R. J. Enocks, Lorenzo Clark, Hugh Barnes; June, 1919—Dr. J. E. Morton; 1920—J. O. King; 1921—Ray E. Dillman; Sept. 6th, 1921—Ward C. Ireland; 1923—Austin G. Burton; 1925—Lake Clegg; October, 1925—Louis E. Alfred; August, 1926—Floyd E. Lamb; 1927—Ira B. Cannon; 1928—Lionel Jensen; 1929, J. E. Wiscombe,

Early Purchase
of
Hison's Co.